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'Pointing to the Bible which lay in sight, she added, "Take that for your guide. It has been a blessed book to me."' Page 67.

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MEMOIR

1st April 1837.

OF

see vol. 12. page 57.

JOANNA WOODBERRY REDDINGTON,

New-England Sabbath School Union

BY SAMUEL S. MALLERY.

Mass

Rec'd & to Depos July 7 1837

WRITTEN FOR THE NEW ENGLAND SABBATH SCHOOL UNION, AND REVISED BY THE COMMITTEE OF PUBLICATION.

BOSTON:
NEW ENGLAND SABBATH SCHOOL UNION.
Depository, No. 47 Cornhill.
1837.

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WORCESTER.

PREFACE.

Perhaps there is no class of Sabbath School books more generally interesting than religious memoirs. Certain it is, that none are more eagerly sought for in the Sabbath School library. Whether we consider their adaptedness to please and enlighten the understanding, or their tendency to affect and improve the heart, their utility is abundantly obvious. Their influence is second only to that of the living example. Exhibiting as they do, a practical illustration of religious principles, their effect is salutary on persons of all ages. To the YOUNG, they present peculiar attractions, inasmuch as they exhibit evangelical truth through the medium of such images and facts as come

within the range of daily observation, in their own sphere of life. The truth, which in its abstract form would perhaps be uninteresting and ineffective, when thus illustrated and enforced by a simple, unadorned narration of facts, exerts a sanctifying influence over their minds, and convinces them of the necessity and advantages of religion. It induces serious reflection and frequently results in the saving conversion of the soul.

The object of this work is to exhibit the operations of the Grace of God upon the heart and life, and present an attractive picture of early piety, which will allure its youthful readers to the Saviour, and encourage parents and Sabbath School teachers to prosecute with untiring zeal the work of religious instruction. The facts which it describes are neither exaggerated nor highly colored for the sake of effect. Nothing has been admitted which is not, so far as the author could ascertain, strictly true. It records not one of "those deaths WITH which the life has no correspondence,—FOR which it is no preparation,—

and OF which it yields no reasonable hope";—not the death of a child in whom was discovered the indications of piety ONLY in the close of life, but of one whose life and conversation, for three years, have furnished the most satisfactory evidence of christian character. In those cases we rejoice with trembling hope, in this, with strong assurance.

May the blessing of God accompany it, and make it the means of inducing many other children to seek the Lord, that they also may be happy whether living or dying.

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MEMOIR

OF

JOANNA W. REDDINGTON.

CHAPTER I.

Parentage. Sickness. Death of her father. Residence at Boxford. Her mother's death. Removal to Woburn. Revival of religion. Anxiety to read the Bible.

The subject of the following memoir was born in Beverly, Massachusetts, May 20, 1817. Her parents, Mr. and Mrs. Woodberry, were pious people, and members of the Congregational church. At the age of three years she was dangerously sick, and for a long time but little hope was entertained of her recovery. From this distressing illness, however, she recovered, although its effects, through life, were manifest in her feeble constitution and delicate health.

A few months subsequent to this period, she was deprived of an affectionate and tender father. Mr. Woodberry died in the triumphs of faith, rejoicing in the confident expectation that when absent from the body, he should be present with the Lord.

In consequence of the change produced in the family by his decease, she was taken to reside with her grandparents, at the distance of about three miles.

Possessing an amiable disposition, she was much beloved by her grandparents, and all the other members of the family. She remained with them about a year, when on account of her grandmother's death, she returned to reside with her mother. But she was permitted to receive her instruction, and listen to her prayers only a few months. Mrs. Woodberry's health declined so far that she was no longer able to take care of her dear child. Subsequent to this period, Joanna spent most of her time with various relatives, where she was favored with opportunity of attending school.

Being blessed with an uncommonly retentive memory, by diligent application to her books, she soon became distinguished for the ease and

rapidity with which she acquired a knowledge of whatever she attempted to learn. In each place where she studied, she was noted for her love for her teachers, her pleasure in learning, and her determination to be first in her class At the age of nine years she went to reside with her uncle, Mr. John Reddington, in the town of Boxford. When she had been there but a few weeks, she was sent for by her mother, who supposing herself to be near the close of life, wished once more to see her dear Joanna before she closed her eyes in that sleep which knows no waking. Accompanied by her uncle and aunt Reddington, she entered the dwelling where her dearest and best earthly friend was confined to a bed of languishing, from which death was about to release her. How solemn and affecting the scene? A mother taking a last farewell of a beloved child, who was soon to be left an orphan in a world of sin and temptation,—a dying mother bestowing her latest blessing upon her sorrowing child. "My dear Joanna, you see that my Heavenly Father is about to call me from this scene of suffering and affliction. In a few more hours you will be left without father or mother, and who then will be your friend? O there is One in heaven, who

will be better to you than the kindest parent; and if you will love him and obey his commandments, he will never forsake you. He has promised to be the Father of the fatherless. I am not afraid to die, for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day. When I am dead and buried in the cold ground, and you can no longer see the eyes that have watched your infantile moments, nor hear the voice that has instructed your childhood, forget not your mother's counsels and prayers. Remember that her latest breath was spent in supplicating the blessing of Heaven upon her orphan child. May that blessed Saviour, who has been her unfailing friend and portion, be also yours. Look to him and he will raise up friends who will take care of you. I commit you into his hands, and may he by his grace prepare you to meet me in his glorious presence above, where no tear of sorrow ever flows."

Poor Joanna's heart was ready to burst with grief, and the tears rolled down her cheeks while she listened to these faint and faltering accents of her dying mother. Again and again she kissed her pallid lips; and receiving the same to-

ken of affection, she retired to a corner of the room to give vent to the tide of her grief, which was becoming too strong to be restrained any longer.

Mr. Reddington now requested permission of Mrs. Woodberry to take her daughter and bring her up as one of his own children. To this generous proposal she readily and thankfully acceded. Her uncle and aunt, therefore, took upon themselves the solemn responsibility of training up this little girl in the nurture and admonition of the Lord.

When her mother died she was greatly distressed. She wept as though her heart would break when she found herself thus deprived of her dearest friend. She did not know where she should live, or who would be to her as a father and mother. Although she had been taught much about God, yet she did not know him, nor truly love him. Therefore she did not find any relief from the burden of her grief by praying to him. But when she was informed that her uncle and aunt had adopted her as their own daughter, and would be to her as a father and mother, she was comforted and felt thankful that she had such kind friends.

In December 1826, Mr. Reddington removed from Boxford to Woburn. This is a very pleasant flourishing town, ten miles north of Boston. A revival of religion had recently commenced in the Baptist congregation at that time under the pastoral charge of the writer. A few persons had repented of their sins and believed on the Lord Jesus Christ. Many others were inquiring what they should do to be saved, and the work was powerfully extending itself.

Mrs. R. was a member of the Congregational church: Mr. R. was not a professor of religion, but regularly attended public worship at the Baptist church. The pastor frequently preached in the neighborhood where Joanna lived, but she knew but little about the meetings, for when they were at her uncle's house, she was sent to bed before they commenced, with the other children. This was not owing to any deficiency of affection or want of interest in her happiness, but to the very erroneous, and at that time prevalent belief, that children of eight or nine years of age, were incapable of becoming christians.

Although that error is not so extensively prevalent now as it was in former years, yet there are too many persons, who still think it useless to

converse with children of that age on the subject of religion. But the number of such faithless professors is rapidly decreasing. Since the happy results of early religious instruction have been more fully exhibited by the aid of Sabbath schools, christians are not so unbelieving about early piety. Ministers of the gospel especially, bestow much nore attention on the youth and children in their congregations, endeavoring both in public and private to teach them the good and right way. They are sensible that they are neglecting an important part of their responsible work if they neglect the instruction of the young.

As Mr. Reddington resided a mile and a half from the village, and as the weather was cold, Joanna had not the privilege of attending public worship on the sabbath. Notwithstanding these disadvantages, it seems the Holy Spirit was operating upon her mind, and by a divine influence gradually inclining her to feel a deeper interest in the word of God. Whenever she could find a convenient opportunity, she would take her bible and read a chapter, or part of one, and then consider what she had read and try to understand its meaning. She had been taught by her departed mother, that the Scriptures could teach

her the way of salvation, and she wished to read them, that she might be guided to the Saviour of sinners. But her aunt, who knew nothing of her state of mind, was desirous to have her attend to her school books, and kept her so constantly employed with lessons, that she could find but little time to search the scriptures. Let me remind my young readers, that at this time she had not the advantage of attending the Sabbath School. Your privileges therefore, I suppose, are much greater than hers were. Your parents encourage you to read the Bible and endeavor to help you understand it. Your Sabbath School Teachers when they meet you in the class, explain some portion of God's word to you every Sabbath, and pray for you daily that you may be made wise unto salvation. You must remember, that where much is given much is required.

When Mrs. Reddington went from home to make a visit among her neighbors, she allowed Joanna to have the afternoon to herself, to spend in any kind of amusement she desired. But instead of wasting her time in foolish plays, she would go away by herself and spend it in reading her Bible. She considered it a great privilege that she could have this blessed book to read,

when there are in heathen countries so many millions who never saw nor heard of it, nor of the Saviour of lost men whom it reveals.

CHAPTER II.

Conviction and sorrow for sin. Conversation with her Pastor. Effect of reading the Scriptures. Conversion. Religious joy. Evidence of a gracious change.

The first intimation which Joanna gave of her anxiety to search the scriptures, was in the absence of her aunt. She remarked to some one, that on one account, she was glad to have her aunt go from home; for in her absence she was not obliged to get so many lessons, and therefore had sufficient time to read about the Saviour, and that heavenly world where her dear parents had gone. By reading the scriptures, she was convinced that she had a wicked heart, and that she must repent of her sins and love the Saviour,

or else be excluded from heaven. Her mind was enlightened by the Holy Spirit, who was all this time striving with her, so that she felt her need of an interest in the Saviour's pardoning mercy. She had learned from the Bible that Jesus came to save his people from their sins, and that he shed his blood on the cross to open a way of salvation to the guilty and lost. She had learned also, that he was able to save to the uttermost all that come unto God by him, and that he had graciously invited perishing sinners to look unto him and be saved.

While she was revolving these thoughts in her mind from day to day, she appeared more serious than usual, and was frequently found weeping in some retired place. But none of the family knew the true cause of her grief.

At first they supposed it was occasioned by the dangerous illness of her aunt. But her remaining in the same state of mind after Mrs. Reddington began to recover, made her uncle suppose there was some other cause for her seriousness. One day when she was seated in his lap, he said to her, "Joanna, why do you look so sorrowful and weep so frequently? Your aunt is better and will, we think, in a few days be well again.

I hope it is not on her account that you feel so bad." "No Sir," said she, "that is not the reason." "Well my dear, why will you not tell me what is the reason, and let me know all about your trouble." "O," said she, "uncle, I am a great sinner, and have a deceitful and wicked heart. I have offended a just and holy God, and I wonder that he has suffered so wicked a child to live. I am afraid that I have committed so much sin, that he never will forgive me; and if he does not, I can never enter the kingdom of Heaven." He told her she must read the Bible, and pray to God to have mercy on her, and pardon her sins for the sake of Christ. She replied, "I do not know as it is right for me to read the word of God. I feel as I never did before. It seems to me I am the greatest sinner in the world. I am too wicked to look to Christ for mercy."

Her uncle replied, that Christ came not to call the righteous, but sinners to repentance, and that no one, however sinful, who should come to him with a penitent heart, would be rejected. But he hardly knew what he ought to say to her, for he himself was a stranger to that peace of mind after which his neice was seeking. His own mind was impressed with a conviction of his

sins, and this conversation served only to increase his concern for the welfare of his soul.

As soon as her uncle and aunt knew the cause of her appearing so gloomy, they permitted her to attend the meetings. When there was a conference or prayer meeting, she was much affected in hearing some of the young people speak of the Saviour's love, and the happiness of a christian life, which they had recently experienced. O, she thought she would give all the world, if she had it, to have her burden of sin taken away, and to feel as happy as they did. When there was preaching, she listened with deep anxiety, to hear if there was any encouragement for her, to know if it was possible for her to find mercy. Sometimes people sit verycarelessly under preaching, and are not concerned nor affected when the most solemn and weighty truths are delivered. They do not consider that for every gospel sermon they hear, they will have to give an account at the bar of God. If they did, they would take heed how they hear, and then the gospel would become the instrument of their salvation.

When the minister discoursed on death and future judgment, she trembled for fear that she should finally be among those to whom the Judge

will say, "Depart from me ye workers of iniquity, I know you not." O, how earnest she was to know how she might escape from the wrath to come. When he spoke of the love of Christ, his sufferings on the cross, and his intercession for sinners, even the rebellious, she ardently desired to throw herself at his feet, and implore his pardoning mercy. The more she looked at her situation, the more she saw of her sinfulness. She saw herself justly condemned by the law of God as a sinner, and cut off from all hopes of acceptance on the ground of her own merit. When she read these words of the Saviour, "Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven," she saw clearly, that nothing but the righteousness of Christ would answer her purpose. The more she looked at her condition, the worse it appeared to her. She viewed herself guilty and condemned by a holy law. How should the sentence be reversed? She knew herself lost and helpless. What could she do?

In this state of mind she remained nearly three weeks. Sometimes she feared she had neglected religion so long, that it was now too late to

seek for salvation. These fears she made known to the Pastor of the church at the close of one of his evening lectures. He endeavored to convince her that they were the suggestions of Satan and ought not to be harbored. He urged her to abandon all dependence upon her own works, since no tears, prayers or sufferings of her own, would atone for the least of her sins. He entreated her to renounce every thing sinful and and fly immediately to Christ, and trust solely in his merits for salvation. He encouraged her with the assurance, that the moment she should give herself up wholly to the Saviour, and trust simply and entirely in him for redemption, that moment her sins would be forgiven.

This conversation, in some measure, dispelled her gloomy fears, and led her to pray more fervently. When she read the Bible she was encouraged to seek for pardoning mercy by its precious promises. She had been referred to the 55th chapter of Isaiah. As soon as she found an opportunity she retired to read it. There was something irresistibly sweet and influential in the inviting language of the first three verses. "Ho every one that thirsteth, come ye to the waters, and he that hath no money; come

ye, buy and eat; yea come, buy wine and milk without money and without price. Wherefore do ye spend your money for that which is not bread, and your labor for that which satisfieth not? Hearken diligently unto me, and eat you that which is good, and let your soul delight itself in fatness. Incline your ear and come unto me: hear, and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David." Light in some degree broke in upon her mind, and she had a view of Christ as the way, the truth and the life, as the only Saviour of lost sinners. In him she saw an infinite fulness of every thing she needed. She needed the pardon of her sins, a justifying righteousness and a new heart. All of these, and every other blessing, she beheld in Christ. She then read again till she came to the conclusion of the 6th and 7th verses. "Seek ye the Lord while he may be found, call ye upon him while he is near. Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord, and he will have mercy upon him: and to our God for he will abundantly pardon." This passage affected her very much. She knelt down and confessed with a broken

heart and contrite spirit her wickedness unto God, and prayed that he would assist her to return to him, that she might be saved. When she arose she finished the chapter, and then turned to that precious invitation of the Saviour, contained in the 11th chapter of Matthew, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls." What joyful words! What a compassionate Saviour! What a free invitation to sin-burdened souls! How strongly she wished she had faith to embrace his offered mercy. She prostrated herself again in earnest prayer. She now felt willing to cast herself at the feet of Jesus as a poor, lost, sinful child, and to depend entirely on his mercy to save her from perishing. The language of her heart was,

I 'll go to Jesus, though my sin
Hath like a mountain rose;
I know his courts, I 'll enter in,
Whatever may oppose.

I can but perish if I go;
I am resolved to try;

For if I stay away I know
I must forever die."

She gave up all for Christ and submitted herself entirely to his will. The burden of sin was removed from her soul, the darkness of her mind was dispelled, and her heart was filled with joy. She viewed the Saviour as the one altogether lovely, and the chief among ten thousands. She knew that she felt happy, but still was not aware, that she had experienced a saving change. In the morning when she arose, the earth seemed to wear a brighter aspect, and she thought the sun diffused a more cheerful light. She looked with new delight on the diversified scenery of nature, and thought the rocks, hills, trees, rivers and mountains had never appeared so beautiful. She never before had so fully understood the meaning of the Psalmist, when he said, "All thy works praise thee, O God; in wisdom thou hast made them all." Secret prayer now became a pleasure, Christian society and conversation a privilege, and the word of God her delight. The more she reflected upon the nature of sin, and what it cost the Saviour to atone for it, the more she felt in her soul to hate and forsake it. I

was now her wish to be a disciple of Christ, and follow his footsteps in every example he had left for his people.

She earnestly desired to live a new and holy life, that she might show forth the praises of Him who had called her out of darkness into marvellous light. Her countenance no longer bore the marks of dejection; and it was evident to her friends, from her appearance and conversation, that she had found relief from the load of guilt which had distressed her, although she had no assurance yet, in her own mind, that she had passed from death unto life. Besides the evening lectures, there were frequent conference meetings, in which the members of the church, exhorted each other to faithfulness in the christian life, and entreated those who were yet enemies to God, to repent of their sins and believe on the Lord Jesus Christ. In these meetings also, the young converts were in the habit of speaking, to tell what the Lord had done for their souls, and to recommend religion to their youthful friends, who were yet strangers to its joys. A few days from the period when Joanna's mind was liberated from the bondage of sin, she attended a conference where christians seemed very

much animated and engaged in the worship of God. While they were singing the praises of God, she experienced such a flow of peace and joy, that she could not forbear to sing with them. While christians and young converts described the way in which they found pardon and peace of mind, the comfort they enjoyed in following Christ, and their abhorrence of sin, their love to God and his people, and their determinations to lead a holy life, she listened with the greatest attention and satisfaction. She was conscious that she had had the same feelings, and that she felt a settled resolution to forsake the vanities of the world, and devote the remainder of her life to the service of God. When she reflected upon her past life, she reproached herself that she had spent nine years without serving God a single day. She most earnestly desired and prayed, that she might not be left to spend any more of her precious time in sin and folly. But she felt such an inward and powerful evidence that God had for Christ's sake forgiven her sins, that she could say with the Prophet Isaiah, "O Lord I will praise thee; though thou wast angry with me, thine anger is turned away and thou comfortest me."

And as she looked around upon a company of engaged christians she added,—

"How happy all thy servants are,
How great thy grace to me,
My life which thou hast made thy care,
Lord, I devote to thee."

She felt as she had not before, the Spirit of God witnessing with her spirit, that she was born of God.

In the course of the meeting one of the brethren was called upon to pray, who excused himself, by saying he thought it was not his duty. This appeared very singular to her, and when she returned home she named the circumstance to her aunt, saying she wondered how a *Christian* could refuse to pray. "I should think," said she, "if he had a sense of the love of Christ to sinners, and of what he has experienced of that love in his own soul, he would *always* be ready when called upon to engage in such a delightful employment." With her mind filled with holy tranquillity she retired at a late hour to her bed chamber.

CHAPTER III.

Secret prayer. Rejoicing in the family. Impressions and conversation on baptism. Desire to make a profession of religion. Anecdote. Early piety. Relation of her experience to the church. Her baptism.

In the morning, before the sun had commenced his daily journey through the skies, she arose and began the day as every christian should, with praise and prayer to God. She fell on her knees by the side of her bed and thanked her Heavenly Father for all the mercies he had bestowed upon her, for all the blessings of his goodness she now enjoyed, and above all, for that blessed hope of salvation that now filled her soul with that peace which the world cannot give nor take away. She prayed that she might be kept from all sin, and that throughout her life she might glorify God and enjoy his life-giving presence.

When she had thus committed her way to the Lord, she came down and with a smiling countenance, informed her uncle that she had never seen such a beautiful morning. "Every thing looks so pleasant and seems to be praising God.

I wonder that I never saw things in this manner before. It seems to me, uncle, that there never was such a meeting as that was last evening.—I am sure that I never had such feelings before. What a beautiful hymn that is, which they sung so sweetly,

'O how happy are they,
Who their Saviour obey,
And have laid up their treasure above;
Tongue can never express
The sweet comfort and peace
Of a soul in its earliest love.'

When they had sung it through, I could hardly keep my seat. I wanted to arise and tell them how happy I was, and how much I loved the Saviour. But I was afraid they would think it wrong for so young a child to speak in meeting, and that I was not old enough to be a christian; so I said nothing. When I retired to my chamber, my mind was so filled with peace, and the Saviour appeared so precious, that I could not go to sleep till a little before the dawn of day. I was so happy that I could scarcely refrain from singing aloud in the silent watches of the night." At their request, she gave a full and particular

account of her religious exercises to her uncle and aunt, which not only confirmed their previous impressions that she had submitted her heart to God, but occasioned great joy in the family. Well they might rejoice. Those happy and glorious beings who stand before the throne of God day and night, to sing his praise with their harps of gold, know infinitely more than we do about the value of the immortal soul; and Jesus has said, "There is joy in the presence of the angels of God over one sinner that repenteth." Christians feel in some measure as the holy angels do, and they know something of the value of the soul, and therefore they rejoice when a sinner repents. Religious joy is of a diffusive nature. The person who possesses it, feels an almost irresistible desire to reveal it to others; and it is not only right, but even essential to his happiness that he should make it known to others. When Christ fed the multitude in the wilderness with five loaves and two fishes, the provision was increased in the *distribution* of it. In a similar manner, the joy of the christian is augmented by diffusion. When Joanna had related her feelings to her adopted parents, her joys were greater than they were before. As the prisoner sent forth to

breathe the fresh air exults in the liberty he has re-gained, so her soul arose above the vanities of the world, rejoicing in the liberty of the sons of God.

The Apostle has said "We know that we have passed from death unto life, because we love the brethren." This evidence of her piety was very soon exhibited. She informed her aunt in the afternoon, that she should like to see some of the members of the church, and hear them converse on the subject of religion. Permission was accordingly given her to go out and call on any person she wished to see. In each place among the neighboring families where she called, she found either some aged christian, or some of the young converts; and with both she conversed freely on the subject that now had such an absorbing influence over her mind. Those who heard her conversation, were both pleased and surprised, to hear so young a child talk so sensibly; and obtained satisfactory evidence that she had indeed become a disciple of Him, who said "Suffer little children to come unto me and forbid them not."

Sometimes children experience something similar to this, and for a while seem to rejoice, and

then become tired of religious duties and turn again to their childish plays and sinful habits. These hopeful indications of early piety, which were beginning to gladden the hearts of anxious parents, pass away like the early cloud and morning dew. But such were not the exercises of Joanna. In her heart, the seed of God's holy word had taken deep root. The soil had been prepared for its reception by the Holy Spirit, and when lodged there it sprang up and brought forth fruit to the glory of God. She continued to enjoy, from day to day, increasing comfort in religious duties, and to manifest a strong attachment to christian people. The public worship of God was now so pleasant, that she wondered she never had before found such enjoyment in the duties of the sabbath. This was now the pleasantest day in all the week.

The Pastor of the church asked her one day among many other questions, if she enjoyed as much comfort in the society of christians, as she had formerly found in the company of her youthful associates. She replied, "Yes sir, I think I experience more true happiness now in one hour in the service of God, than I ever did in all my

life before, while engaged in the service of sin. I see now that there are but two classes of people, and I wish to be with those who love Christ and delight to keep his commandments. 'I had rather suffer affliction with the people of God, than to enjoy the pleasures of sin for a season.' I formerly *respected* christian people, but now I *love* them."

From the time she first indulged a hope, she began to search the scriptures for a knowledge of duty. Her inquiry was, "Lord, what wilt thou have me to do?" Though the Pastor had never conversed with her on the subject of baptism, she had of her own accord, after reading the New Testament, frequently introduced it in conversation with her aunt, and informed her that she wished to be baptized and become a member of the church. Her views in relation to this ordinance of the gospel, were evidently the result of an honest and unprejudiced reading of the Scriptures. She observed to her aunt one day, "I have heard people talk about *two* baptisms, sprinkling and immersion; but I was reading this morning in the 4th chapter of Ephesians, where it says, 'One Lord, one faith, and *one* baptism.'"

Her aunt inquired, "How do you suppose Christ was baptized?" "By immersion." "Why do you think so?" "Because, I read in the 3d chapter of Matthew that 'when he was baptized he went up straightway *out* of the water'; and in the 1st chapter of Mark, that he 'was baptized of John *in* Jordan.'" "Yes, but it does not say how *far* he went into the river. He might descend a few steps into the water and be sprinkled." "I know it does not say how far he went into the river, but I read yesterday in the 6th chapter of Romans, about being *buried* with Christ by baptism; and I suppose our blessed Saviour went into the river far enough to be buried in the water." "Well, you must remember, Joanna, that baptism is not a saving ordinance; it is by no means essential to the salvation of the soul." "I know that, aunt, but I think it is important that we follow the example, and keep the commandments of Christ; and he commands us to repent and be baptized. We must repent first, and then be baptized. I hope I have repented of my sins, and now I wish to obey the other part of this command and be baptized. In having me sprinkled when I was an infant, my parents did what they thought was *their* duty, and

now I wish to do what the Bible teaches me is *my* duty."[1]

Her earnest desires to make a profession of religion, instead of being encouraged, were rather discountenanced. Probably her aunt felt reluctant to have her join the church, from fear that she would turn back again to sinful pleasures and wound the cause of Christ by her fall. She believed her to be a christian, but was fearful that she was too young to lead a christian life. These inconsistent views of the propriety of admitting converted chiidren to the privileges of the church, have, to a great extent, been superceded by others, more enlightened and scriptural. Still, there is occasion to regret, that there are at the present day, many persons who, even when they get the most full and satisfactory evidence of a child's piety, instead of taking it to the fold of Christ as one of his tender lambs, to be nursed by the care of the church, require it to wait without, a year or two, exposed to beasts of prey, that they may see whether it will "hold out."

[1] Lest this conversation should be thought not to have been real, it ought to be stated, that it was communicated verbatim, to the writer by Mrs. Reddington, who being at that time a believer in sprinkling for baptism, would not be likely to represent it more in her neice's favor than it actually was.

The son of a gospel minister experienced religion when he was quite young. After a few weeks he was impressed with the conviction, that it was his duty to be baptized, and requested his father to admit him to the sacred ordinance. Although his father, as well as the church, was well satisfied with his religious experience, and believed him to be a child of God, yet through fear that he would not persevere to the end of the christian course, he repeatedly refused his application. His son however continued, from time to time, to renew his request. "Why, my son," said the father one day, "if I knew that you would hold out to the end, and not fall away from your profession and dishonor the cause of religion, I should be willing to baptize you." The little boy immediately replied, "Dont you think, father, that God can as easily keep *me* from falling, as to keep *you ?*" The eyes of the father were immediately opened. He viewed the subject in a new light. He saw that it was only necessary to pursue the path of duty and leave consequences with God. He could no longer forbid water that his son should not be baptized.

Since the establishment of Sabbath Schools,

a much larger proportion of the converts in revivals have been youth and children than formerly. And careful observation has furnished conclusive evidence, that there have been no more cases of apostasy among these, according to their number, than among adults. Rev. William Jay says, "People talk of the young, and seem to require more satisfaction with regard to them than with regard to older candidates. But wherefore? Do persons grow more simple and open and undesigning as they advance in life? Who are the members by whom churches have been troubled and disgraced? Not those who joined themselves to the Lord young, and very young too. I never knew a minister who had to repent of encouraging such communicants."

On the 13th of April, 1827, there was to be a church meeting for the examination of candidates for baptism. Joanna was desirous to be one of the number. This desire was rendered stronger by the circumstance that her uncle Reddington, who had recently obtained a hope in Christ, was one of the candidates. In the morning previous to the church meeting, the Pastor called at the house to see Mr. Reddington, but

as he was absent, stopped only a few moments. By her particular request, Mrs. Reddington asked him, if Joanna might attend the meeting for the purpose of offering herself to the church. He said she might, if her aunt was willing; and as he was going farther and should return that way, he would call and take her in his chaise. But as he did not return as soon as he expected, she felt so anxious about the meeting, that she set out on foot and alone, to travel a mile and a half in a road where she had never been before.

When nine candidates had been examined and received, Joanna was informed that if she wished to communicate her feelings to the church, they would be glad to hear. She immediately arose, and without appearing at all intimidated by the presence of so many persons, who were nearly all strangers, she related in a very simple, clear and affecting manner, her religious experience and views of christian duty. It was obvious from her relation that she possessed a knowledge of the Bible quite uncommon for children of her age. Her account of her conversion was so natural, and her answers to various questions proposed were so intelligent and scriptural, that the church were well satisfied with the evidence

of her piety; and unanimously voted to receive her as a member of the church, after being baptized. She returned home with a light heart. She felt happy to think she might be permitted to follow the footsteps of her Saviour, and show her love to him before the world by keeping his commandments.

On Sunday, April 15, she was baptized in company with nine others, one of whom was her uncle. This baptismal scene was witnessed with deep and solemn interest by a crowd of spectators who had assembled at the water side. All seemed to look with admiration upon this lovely example of early piety. It was delightful to see so young a child consecrating herself to God in this holy ordinance.

CHAPTER IV.

The Lord's Supper. Attachment to the Church. Filial obedience. Patience. Love to the Sabbath School. Four resolutions.

A few weeks subsequent to this period, Mr. Reddington removed into the village, but a short distance from the meeting house; so that she was soon able to attend the Sabbath School very constantly, except when prevented by sickness in the family. After she united with the church, she esteemed it a great privilege to attend public worship. The preaching, praying and singing were sources of much comfort, and she did not, like some children, go away from the house of God and soon forget all that she had heard. When she went home she retired, as soon as she could, by herself, to reflect on the sermon, read her Bible, and pray to her Heavenly Father to assist her by his holy Spirit to treasure up the truth in her heart, and bring forth the fruits of righteousness in her life. On Communion days in particular, she seemed to enjoy great delight in waiting on the Lord with his people. When

she saw, in the ordinance of the Lord's supper, such an affecting memorial of the Saviour's love to sinners, her heart glowed with emotions of thankfulness, and her eyes often filled with tears, as she looked on the precious emblems of his bleeding body. The preparatory meetings, preceding the communion, were also highly esteemed. She often expressed her surprise, that any of the members should neglect a meeting so interesting and important to the church. She would often say, "I cannot imagine how any one can stay away from these meetings, unless compelled to do it by some unavoidable hindrance."

Young as she was, when the female members met together in their weekly meeting for religious conversation and prayer, she was delighted to be with them, and always, when requested, was ready to raise her voice in prayer. She appeared to possess such a humble and fervent spirit when she prayed, that it was really pleasant to hear her. In speaking to her aunt of these prayer meetings, she used to say, "This is sitting together in heavenly places in Christ Jesus."

The childish plays and amusements, that are commonly so agreeable to the young, had no

longer any charms for her. She enjoyed a happiness which they could never impart. When the girls of her age in the village met to spend an afternoon together, she was frequently invited to join them, but seldom went. The reason that she assigned for staying at home was, that she could not waste a whole afternoon in frivolous plays or useless conversation. When she occasionally went, she endeavored to persuade her young friends to forsake their sinful ways and seek the salvation of their souls. But if she found it impossible to prevail on them to conclude their party without cards and other plays, she left the company and returned home.

Her attachment to the church was peculiarly strong. Few persons of mature age manifest a livelier interest than she did in every thing that pertains to the peace and enlargement of the church. In its prosperity she delighted. In its trials and afflictions she wept and prayed.

So sincerely did she also love the Pastor of the church, that when he was about to remove to another sphere of labor, the trial of parting with him was extremely painful. "If it is God's will," said she, "I hope I shall feel reconciled to it, for if we can know and be submissive to his will, we shall be happy."

She was remarkably conscientious in following the directions of God's holy word in all things, so far as she was able to perceive them. This was beautifully exemplified in her obedience to her uncle and aunt, whom she regarded as her father and mother. In the Bible she was taught that it was the duty of children to obey their parents in the Lord, and to honor their father and mother. She was not guilty, in a single instance that can be recollected, of refusing to do any thing which her adopted parents required of her. She always obeyed with promptitude. Some children, when told by their parents to do any thing, always have some excuse, and wish to do something else first. But she no sooner received the command, than she was ready to obey it. Hers was also a *willing*, not a *constrained, reluctant* obedience. If bid to do what was not pleasant, she never muttered nor complained. It was a pleasure to her to obey in all things. Neither was she like those children who, in the presence of their parents, are pleasant and obedient, but, when out of their sight, hesitate not to disregard their authority. She knew that it was just as necessary to obey her parents when they did not see her, as when they did. She

remembered that the all-seeing eye of God looked at her, as much when they were absent, as when they were at home.

A little boy was once urged very hard by his playmates to take some fruit to which he had no right. But he refused, saying that his parents had forbidden him to touch it. "But" said they, "your parents are not here to see you." "Very true," he replied, "but God and my conscience are here." What an admirable answer! Let every child who reads it remember it, and always be ready to resist temptation, in the same manner, and with the same noble spirit.

Joanna was also remarkable for the kindness of her disposition. It led her to seek the happiness of all around her, both in the family and out of it. Never was a child more anxious to do every thing in her power for a sick mother, than she was to wait on her aunt in the time of sickness. Before she was ten years old, she would sit up all night by her bed to administer to her wants, and show, by her kind attentions, how grateful she was for their kindness to a poor orphan child. Her aunt was a woman of feeble constitution, and had frequent turns of illness. At such seasons the care of the younger children, and the

domestic concerns devolved, almost entirely, on Joanna. At the age of eleven, she took her sick mother's babe, and with but little assistance took care of it, day and night, for several weeks together. By these means she had many hardships to endure, and many privations to bear. For many weeks in succession, she would be deprived of attending Sabbath School, and public worship. While she was thus waiting upon her sick aunt and child, she saw other chiidren of her age making their social visits, attending the Sabbath School, and enjoying many other privileges of which she was deprived. But she did not complain. No, she knew that she was pursuing the path of duty, and felt contented and happy. What is more interesting than to see an affectionate child, giving up her amusements, and denying herself of some of her rational pleasures, for the sake of alleviating the pains of an afflicted parent? Such a child will be the joy of her mother's heart, and the admiration of all who know her. Every one who saw how obedient and kind Joanna was to her aunt and the little children, loved her, for being such a good girl. It was not necessary to exercise parental authority over her for any other purpose,

than to restrain her from doing more work, than her strength would bear.

When there was to be any religious meeting, and it was necessary for one of them to remain at home, she would say to her aunt, "I will stay with the children. You have been sick, and consequently not able to attend so often as I have done, therefore I wish you to enjoy the privilege."

Every person who has had any experience in the management of small children knows, that in having to exercise so much care over her little cousins, or brothers and sisters, as she usually called them, Joanna must have had many things to bear, which were peculiarly trying to her patience. But every thing unpleasant or provoking in their dispositions or conduct she endured, without having the equanimity of her mind in any measure disturbed. This lovely trait of her character was so conspicuous, that a pious lady, who was visiting in the family, remarked one day, respecting her deportment, that "she manifested the most Christ-like disposition among children that she had ever witnessed." She not only bore, with the most exemplary patience, many things disagreeable from the children, but she spent many hours in trying to teach them the knowl-

edge of the Bible. She would gather them around her, and read, or hear them read, a portion of some chapter, and then, in her artless manner, endeavor to explain and make them understand it. No one who did not see her thus employed, can imagine how happy she appeared to be, with such a group of young immortals listening to the accents of truth and love which fell from her lips, while she enforced upon them the obligations they were under to love God and obey the gospel of his Son. She would describe to them the sinfulness of their hearts, that led them to say and do many things that were wrong, and displeasing to God, and urge them to repent of their sins, and pray to the Lord to give them a new heart. She would talk to them about the love of Christ to sinners, which induced him to die on the cross that he might open a way for them to be saved, and tell them that he now offered salvation to all that would accept of it, and that little children, as well as older persons, were invited to come to the Saviour, that they might be blessed, as those children were who came to him when he was on earth.

At this period of her life, she had become deeply interested in the Sabbath School, and experi-

enced a pleasure in its exercises which increased from week to week, till she was confined to the chamber of sickness and death. So much did she love the Sabbath School, that her feelings were always painfully wounded if she heard any one speak lightly of it, or in opposition to its objects. "I am sorry," said she, "that any one, and above all, that parents should dislike such a good institution. And I am afraid that some of the children who attend do not realize how great a privilege they enjoy. How much gratitude we owe our Teachers, the Superintendent and the church; but more, far more, do we owe to Him from whom cometh every good and perfect gift." She drew up for herself a number of rules relating to her duties as a Sabbath School Scholar, and to these she adhered as closely as possible. I will insert them in this book, with the hope that many who may read them, will see their propriety and be led to adopt them as the rule of their practice while attending to their duties in the S. School. They certainly are worthy of imitation.

"In the fear of the Lord, I now resolve,

1. As soon as possible, after returning from public worship, to commence the study of my lesson for the next sabbath.

2. Never to neglect getting my lesson, because I expect to be absent from the school when the other scholars are present to recite it.

3. If possible, to have one or two lessons learned beforehand; so that if sickness or other engagements should engross the time through the week, I may not be without a lesson for the Sabbath when it comes.

4. If not able, from any cause, to get a lesson, not to be absent myself from my class; for though I have nothing to recite, I can gain useful knowledge by hearing others, and listening to the instructions of my Teacher."

On returning from the Sabbath School one day she said to her aunt, "It seems to me hardly possible, that all these good addresses and fervent prayers, which fall from the lips of our superintendent and teachers, can be lost. If they are, and if they should become a savor of death unto death to any, it will be because they refuse to hear. How I long to see my young companions in the Sabbath School brought to the knowledge of the truth. How it would enliven and invigorate the feelings of christians, and kindle a flame of animation in our conference and prayer meetings. We should mount up on wings as eagles,

we should run and not be weary, and walk and not faint." At another time, when the love of God had been the subject of conversation in the school, she observed, "I never before saw and felt, so clearly, that God is love. How is it possible, that any one can think God is unkind, because he admits some of the human race to dwell in his presence while others, on account of their wickedness, are excluded? How aggravating it would be to an impenitent sinner to dwell in the presence of an injured and holy God forever! How could he unite in praising God and the Lamb for redeeming grace, when he had ungratefully slighted all the offers of redemption by the Cross of Christ?" In conversation one day, respecting Rev. Mr. S. she said, "He appears to be very agreeable in his manners and conversation. I heard him say that he should preach against drunkenness, gambling, profane swearing, and sabbath breaking. But I hear nothing about repenting, confessing and forsaking all sins—nothing about self denial, obedience to Christ and holiness of life. As I view the subject, the substance of universal salvation is this, 'Go to heaven in your own way, and not in the self denying, cross bearing way which Christ pointed out, and

the apostles trod.' What must be the meeting that must take place at the bar of God, between ministers who have prophesied smooth things, and their hearers who have been deceived by them."

From the moment that she learned how to estimate the value of her own soul, she became deeply interested in the spiritual welfare of all around her who possessed, like herself, this immortal treasure. Frequently, she would say, as she saw people inordinately attached to the world, "They appear to live as though they had no souls to be saved or lost. I should suppose they never stop to inquire what is to be their portion and employment in eternity." In her daily life and conversation, she manifested how sensibly she felt that eternity, with all its solemn realities, was near at hand. When her little cousins did any thing wrong, and requested her not to inform their parents, she would say, "You should remember that God sees you, and knows what you have done, and you ought to fear him more than you do your parents." In speaking of her relation to the church, she said, "I do not meet with so much counsel and advice from the older members as I anticipated. I expected on account of my youth and inexperience, they would keep a

continual watch over me, and reprove me if they saw the least thing unbecoming in my life. I thought they would frequently inquire if I lived according to my profession, if I read my Bible, prayed in my closet, and lived near to God, so as to enjoy the light of his countenance. But if christians do not watch over me so closely as they should, I am under the watchful care of Him who never slumbers nor sleeps." As it is proper and desirable that the lambs of Christ should be brought into his fold, so it is important that they should receive that attention and counsel which older christians are qualified by age and experience, to give. Young christians ought, like Joanna, always to be willing to be advised and guided by those who are older and better acquainted with the devices of Satan. When any one inquired how she enjoyed her mind, she frequently replied, "I do not feel so much engaged in religion as I could wish, but if not deceived, I can say that I sincerely love God and delight to obey his commands, which are not grievous." Sometimes she complained of the hardness of her heart, and the proneness of her mind to be too much occupied with the things of earth. She frequently expressed her fears that she did not

sufficiently fear the Lord, nor feel all that gratitude which she owed him, for the mercy and grace which he had manifested to her soul. Though always sensible of her unworthiness, and dissatisfied with herself because she did not love the Saviour more, she never was heard to express a single doubt respecting her hope in Christ. Her prevailing desire was after holiness of heart and life. The following favorite verse she often repeated, with much earnestness.

"O for a heart to praise my God,
A heart from sin set free;
A heart that always feels thy blood,
So freely spilt for me."

From her infancy, she had been afflicted with a scrofulous humor, which, like an insidious worm, concealed at the root of some favorite plant, gradually undermined her constitution, and prostrated her health. For nearly a year previous to her death, her health declined more obviously. During the winter, she had frequent turns of raising blood, to an alarming degree. When some one observed, after one of these turns, that her case was critical and dangerous, she replied, "I know it is, and possibly I may be

hurried from time to eternity in a moment, though I hope not so suddenly as that; yet if that is the will of God, I hope I shall be resigned to it. I do not feel alarmed about myself, for the believer's life is hid with Christ in God; and how can I be otherwise than safe, in the hands of such a friend? As the spring returned, with its sunny days, its balmy air, its hills and dales dressed in robes of living green, and its thousand birds warbling the Creator's praise, it shed a reviving influence over her system, and kindled the flush of returning health upon her faded cheek. She was no longer distressed with the violent cough, from which she had suffered so much during the winter, and her bleeding at the lungs had entirely ceased. For a few weeks she was able to attend public worship, a privilege which she enjoyed with a heart overflowing with love and gratitude to her Heavenly Father for his preserving goodness. At this period, two of the members of the church called to see her, and remarked in her hearing, that they had not known that she was sick till recently. After they had left, she said to her aunt, "It seems to me that they would have known it, if they had inquired the reason why, for so long a time, I have been absent from

meeting. We are commanded not to forsake the assembling of ourselves together; and when a member of the church is absent from her place in the house of God for weeks and months, she ought to be inquired after, by others. The christian has a great work before him. He must watch over his tongue, his thoughts, words and actions, and keep himself unspotted from the world. If we are faithful to our duty, how much we can do to help each other in the christian journey by reproving and exhorting one another. We have much to do and but little time to do it in; therefore, we ought to be diligent, and work while the day lasteth."

Occasionally, her morning walks were extended some distance along the shaded banks of the Middlesex Canal, which passed her uncle's house. On the one hand arose a hill covered with the verdure of spring, on the top of which was situated the village Academy, and a few newly erected dwellings. On the other, she looked down upon a beautiful lake, which lay embosomed among the surrounding hills and woodlands. On every object the dew-drops glittered, like so many crystals, as the sun shed on the whole scene a living brightness. She felt that it was indeed

delightful, as she walked along its margin, listening to the wild bird's song,

——————"to gaze upon the lake
When the clear sun shone on its bosom bright,
And seemed with his embraces to awake
To her rapt view a flood of living light."

Her health was so much improved, that for several weeks her friends were encouraged to hope that she would be well again. But these pleasing expectations were soon disappointed. As the heat of summer came on she faded before it, like the delicate flower when its roots are loosened from the earth that nourishes it. When she again became so feeble that she could seldom attend meeting, the Bible was her constant companion; and she remarked, that it was now more precious than it ever had been before. The last time she attended public worship, she was favored with a ride in the carriage of Deacon J. Cummings, a favor of which she spoke with thankful remembrance, only a few days before her death.

Early in September, Mr. Reddington removed his family to Hopkinton, N. H. a distance of about fifty miles. Joanna was so feeble, that

when they started, they were fearful that the journey would be too much for her to bear; but contrary to their expectations, she endured the fatigue of travelling so well, that when they arrived at Hopkinton she appeared better than when she left Woburn. Soon after the family were settled again, one of her uncles, to whom she was particularly attached, invited her to accompany him to Wendell, Mass. and spend a few weeks or months there, as she would there have better conveniences for riding in the open air, if that should be found beneficial to her health. She accepted the invitation, but her health failed so fast, that she was obliged to return in three weeks. Short as her visit had been, it was sufficiently long to display the ardor of her piety, and the loveliness of her christian character. One of her friends, who was with her much of the time during her visit in Wendell, remarked after she had left them, "That dear child is ripe for the kingdom of heaven, and will soon be in possession of that inheritance which is incorruptible, undefiled, and that fadeth not away." On her return to Hopkinton, she told her aunt that she had given up all hope of recovery, and wished to remain at home till she

should be called to a better one in heaven. She often spoke of the pleasure she had enjoyed in the religious conversation of her grandmother Reddington, while staying in her family at Wendell. She appeared to be completely weaned from the world. Rev. Mr. Carlton, while visiting in the family, among many other things, told her that she must not think hard of God for depriving her of her health. She must think of the mercies he had shown her, and above all of the love he had manifested to her soul. She replied, "O no sir, I do not. God has been too kind, too good to me to allow me to entertain one hard thought of him. "Well," said he, "which do you most desire, to get well and live longer, or to die now?" Her answer was "Just as my Lord and Master sees fit." Deacon F. an aged gentleman, who frequently visited her, asked her one day after he had conversed and prayed with her, what object was most dear to her. She immediately answered with emphasis,—"O my blessed Saviour. He is the chief among ten thousand, the one altogether lovely." In the neighborhood there was a girl nearly her own age, and suffering with the same complaint. On being informed that this young friend was supposed to be dying, she said, "Well

aunt, what is there in this world worth living for? Who would wish to live here always? Who would not wish to die and be with Jesus. I have lived long enough to know that there are no lasting joys or earthly ground. We are all passing from the shores of time to a boundless eternity. It appears to me, that death is a blessing to the christian, for it is the gate to endless joys. Although I am about to walk through the valley of the shadow of death, I will fear no evil, for my Redeemer will be with me."

At another time, while reflecting upon the past she said, "O how kind and merciful God has ever been to me a poor, unworthy sinner. Where he has taken away one friend, he has raised me up another. When I have been afflicted on one hand, on the other, I have been loaded with his mercies. Even in this sickness, how light are my pains compared with what many suffer with the same disease? How much I am yet to endure I know not, but I am satisfied that the Lord will lay no more upon me, than he will give me strength to bear." On another day, while conversing about her former privileges in Woburn, she said, "How I long once more to see my dear Mr. Mallery. O that I could spend one

hour with him in sweet conversation about heavenly things. There are many others who are dear to me, but he is peculiarly so. But it will be only a short time before we shall meet to part no more. There is the dear church too, in Woburn, that I shall meet no more on earth, but glory to God in the highest, we shall meet in Christ's kingdom above." Observing that her aunt was weeping, she said, "Do not weep for me; for if we are separated now, we shall soon meet again where parting will be unknown. If there were no sin in this world, we might dread to leave it; but who, that hates sin, will be reluctant to leave a world where 'no one liveth and sinneth not.' If I desire any thing, it is to go where sin will never come."

One day as she lay musing upon the goodness of God in supplying all her wants, she said, "How can we be sufficiently thankful for the friends God has raised up for our family, in this place, since we came into it. At first, we were far away from former acquaintances, and all around us were strangers; but now we find friends that are kind and obliging, and what is still better, many who can speak of the goodness of God and the love of Christ. I feel as though I could

not be sufficiently thankful for the kindness I receive from the family of Mrs. M. How kind and good Mary is to me. I hope she will be rewarded by her Heavenly Father. How good Lucy is to me. I wish to give her something as a testimony of my gratitude, and to remind her of me, as we are of the same age, when I am dead and gone. I will do it when she comes in again. Dear Lucy, though amiable and kind, I fear is yet destitute of the one thing needful. O that she would renounce the vanities of the world and choose that good part which Mary chose. How would it rejoice the heart of Mrs. W. her pious and praying mother, to see her become a humble follower of Christ; and not only her mother, but her minister and all her christian friends. Saints on earth and the angels in heaven would rejoice over her conversion to God."

CHAPTER VI.

Messages of love to relatives and friends. The parting scene. Faith triumphant over death. The close of life.

Speaking of her relatives and friends in Beverly she observed "I have many cousins there, and I do not know that one of them has ever been brought to the knowledge of the truth as it is in Jesus. I am afraid they are still pursuing the lying vanities of the world. They are young, though some of them are older than I am. My heart is pained when I think of their condition, if they are yet walking in the broad road that leadeth to destruction. Do tell cousin J. P. when you see him, that we have spent many an hour together in play; we have lived under the same roof, sat at the same table, studied in the same school, and stood in the same class. It is but a short time since we were personally separated, but now, I fear an eternal separation is about to take place. Tell him how painful it is to think of parting with dear friends on earth, when we have no hope of meeting them again

in heaven. Tell him and all my other cousins, that my last desire for them is, that they may remember their Creator in the days of their youth; that they may seek Jesus for their friend, who alone can save them from everlasting misery, and raise them to eternal happiness. Tell all my relatives, that Jesus is my friend and portion on a sick and dying bed. In him I find all that I need. All my wants are richly supplied. It is by his grace that I am so happy, and that the prospect of death is not terrifying. Through his merits, I hope to find a welcome place in the mansions he has gone to prepare for those who love him. Tell my christian friends to be watchful and prayerful, to remember that they are lights in the world, and must let their light shine before men. They will soon have to follow me to the world of spirits, and give an account of their stewardship. Tell my unconverted friends, that I feel anxious for the salvation of their precious, immortal souls, which are of more value than thousands of worlds. Tell them, that they have reason to tremble in view of their situation, when they think how many years they have lived without spending one hour in prayer to God for the salvation of their souls, and how ungratefully

they have spent the breath he gave them in rebelling against him." For many days, the interests of the soul, the solemnities of the judgment, the preciousness of Christ and the glories of heaven, were the all-absorbing theme of her conversation. Happy herself in the embraces of a Saviour's love, she desired that all around her might be encircled in the same arms of heavenly mercy. To all who came to see her, she had something to say concerning their prospects in another world. When she was asked how death appeared to her, she replied, "Not terrifying. I can trust myself in the hands of Jesus, and rejoice with joy unspeakable that I have such a friend, one who does not, in this time of need, forsake me." "How does your past life look?" "Sinful enough indeed, but the blood of Christ cleanseth from all sin, and his righteousness is sufficient to clothe my naked soul, and conceal all my imperfections and sin. Having on that robe, I need not fear to meet my Judge." She was always equally ready to answer every question proposed to her by her friends. So long as her strength admitted, she enjoyed much satisfaction in conversing with those who called to see her.

October 31, 1829. About 12 o'clock at night,

after conversing more than an hour, with more ease than she had done for days, perhaps weeks, she settled down into a quiet state, and remained perfectly motionless and still. The lady who was watching by her bedside, observing this, became somewhat alarmed with the apprehension that death might be near, and called her aunt, who, at the request of Joanna, had slept in the same room ever since she had been confined to her bed. She hastened to her, and to all appearance the hour of her dissolution had come. Her uncle was immediately called, and the children and some others in the house also, soon entered the room. After a few moments of painful suspense, she opened her eyes and, as though she had been communing with the inhabitants of the heavenly world, whose society she expected in a few hours to join, she proceeded to take leave of her weeping friends, who stood around her bed. Reaching out her trembling arms toward her aunt, she threw them around her neck, and with a smile of calm resignation depicted on her countenance, kissed her and bid her farewell. In the same manner she embraced her uncle, and then addressed them separately, in a most solemn and affectionate manner. Losing sight of every thing

else, she seemed to think of nothing, and to desire nothing, but the welfare of their undying souls. She exhorted them to live near to God, —to watch against sin and abound in prayer,— to aspire after high attainments in holiness, and to bring up their children in the nurture and admonition of the Lord. Then turning to her two eldest cousins, she entreated them to remember their Creator in the days of their youth,—to seek the Saviour while young, and to be good children. Pointing to the Bible which lay in sight, she added, "Take that for your guide. It has been a blessed book to me. It led me to the Saviour and made me wise unto salvation. Oh, what would have become of me had it not been for the Bible? Let me entreat you with my dying breath, to study that holy book and treasure up the truth in your heart, and let it regulate your life. I hope you will always be obedient to your parents, and especially that you will be kind to your mother, who is so often sick and always feeble. Oh, my dear cousins, how can I leave you without a promise that you will seek the Lord. We have been to the Sabbath School together, to be instructed by our teachers. We have been to the house of God in company, to listen to the

instructions of our Pastor; but now I must part with you. I can no more go to meeting nor to the Sabbath School with you. I can never again kneel down in the silent chamber to pray with you. Say, will you meet me in heaven? Shall I see you there at the right hand of God, where there are pleasures forevermore. Shall we live together again in that happy, that glorious world above. Yes, I will hope that I shall meet you there." Turning to her aunt, she continued. "I am afraid they will forget what I have said. I hope you will often remind them of it, and impress this subject upon their minds. Endeavor, by your counsels and prayers, to lead them to the Saviour, that in him they may find eternal life. Teach them that without holiness they can never enter the pearly gates of the New Jerusalem." Having said this and much more, which is not now recollected, to the family, she addressed the neighbors who were present. "My dear friends, I thank you kindly for the unremitted and unwearied attention you have shown me in my sickness. May the best of heaven's blessings come upon you." Observing that they wept, she continued, "Oh my friends, if you are christians do not weep, but rejoice; since it will be better for

me to depart and be with Christ. I should be happy to live with you longer on earth, but I shall be infinitely more happy to meet my dear Saviour in heaven. You who are not christians *may* weep. I want you to weep, and to pray earnestly, and turn to the Lord with a repenting, weeping heart. *I* had to weep, and mourn, and pray till Christ appeared and told me by the teachings of his spirit, that

> 'His blood could cleanse the foulest stain,
> And make the filthy leper clean.'

Go, like weeping Mary, and fall at the feet of Jesus, repent and be forgiven." All who were in the room appeared to be much affected at the deep interest she seemed to feel in their spiritual welfare. Hard indeed must be the heart, that would not be affected by such an interesting exhibition of the power of religion in overcoming the fear of death, and making the soul happy in such circumstances.

After a momentary pause, she named one by one, several of her absent friends and left a message, with her dying love, for each of them. She then gave directions how to have whatever worldly objects she possessed, distributed as presents

among her friends. When she had done this, she began to converse about her christian brethren and sisters in Woburn, for whom her affection remained unabated to the close of her life. "That dear church in Woburn" said she, "I shall see no more in the flesh. Give my dying love to" ——— ———. Here she called many of the members by name, and then added, "but they are *all* dear to me. I love them all more than language can describe. When you see them, tell them how precious the Saviour is to me, in this hour of my separation from all things earthly. Tell them from me, as my last exhortation, to watch and pray and glorify God in their whole lives. Tell them to be united, heart and hand,—to put on the whole armour of God and stand fast in the liberty of the gospel. Tell them to live, so that the world will look on and say, 'Behold how they love one another.' Tell them to live daily and hourly under the influence of that religion, that can make them happy in a dying hour. I say, which *can* make them happy, because I *know it* can, by what I now experience in my own soul. Oh, if they can feel what I do, they will not be unwilling nor afraid to die. If they enjoy the presence of Je-

sus, they will be sure to overcome. Tell them never to neglect the lambs of Jesus, but nurse them, watch over them, and lead them in the footsteps of the flock. Tell them, I leave them only to join the fold above." In this manner she continued talking three or four hours, to the astonishment of all in the house. As the morning dawned, and the light of day broke into her room, she said, "Is it possible that I am still in this world? I thought last night, that the hour of my deliverance had come,—that I was before another day to be released from this distressed frame, and bid welcome to a mansion at God's right hand."

During the day, (Sunday, Nov. 1,) she seemed to be absorbed in her own thoughts, and took but very little notice of any thing that was said or done in the room, except merely to answer questions when any were asked. She appeared to be considerably exhausted, aud for the purpose of letting her rest, very little was said to her. In the evening she was much more comfortable, and felt inclined to converse on religious subjects, but no other. Rev. Mr. Caverno called with another minister, to see her. After observing for some time the distressed state of her body, he

remarked to those in the room, "She is in great pain." She instantly replied, "Oh sir, what is my pain, compared with what my blessed Jesus endured when he suffered for us on the cross? Think not of *my* pain, which is light and will soon be over, but think of the Saviour's on the cross, dying for poor, guilty sinners." Mr. C. asked her many questions, which she answered with the utmost readiness and propriety. One of them was, "If you could be restored to health and be put in possession of every earthly enjoyment, would you be willing to give up your hope in Christ?" She replied, "No sir, Oh no, not for worlds would I give up my hope?"

On Monday Rev. Mr Carlton called to see her and pray with her. She was so much exhausted with severe and constant pain and suffering, that she could converse but very little. The state of her mind however continued to be as tranquil and happy as it had been. Some person remarked to another in her hearing, "She lives in great distress." She answered, "Well, it is all for the best that I should; for all my pain and distress will only make heaven sweeter and the Saviour more glorious." At another time, a lady, who had been watching some moments with

a sympathizing heart the anguish of her body, exclaimed, "Poor child! how much she suffers." Noticing the expression, she answered, " I am not a *poor* child. I am *rich* in faith, and an heir of the Kingdom." Another person observed in her hearing, "It is hard work to die." "Yes," said she, "it is hard for these poor weak bodies, but Christ tasted death for me and made the way easier for his saints; so that I have only to pass through its *shadow*."

The day previous to her death, she was asked if she had felt from the commencement of her illness, such resignation to the will of God. Her reply was, "When my health first began to decline, I had many fears that I should never recover, and felt afraid to die and meet that God I had so imperfectly served. But when I had been sick some time, I became more reconciled to the will of God, and felt as though he had forgiven all my neglect of duty, for Christ's sake. Since I have given up all hope of getting well again, I have not a single doubt concerning my hope in Christ. He has been constantly with me, and so near is he, that no evil can harm me. I am encircled in the arms of his love and mercy. I am only waiting for his call and I shall go to my ev-

erlasting home. O how sweet the thought of being freed from sin,—of being with Jesus and of being forever at home."

Expressions like these continued to drop from her lips now and then till her voice was lost in death.

On Wednesday, she appeared to fail very fast. Her feeble frame was rapidly sinking under an accumulation of disease and suffering. No one who had witnessed the severity of her protracted illness, and the abundant evidence she had exhibited of being prepared for heaven, could, for a moment, wish to see her life prolonged under such circumstances. About nine o' clock in the evening, as her aunt stood by her side, Joanna took her hand, looked upon her with a smile and faintly articulated, "Farewell." She then took her uncle by the hand, and repeated her dying "Farewell," adding, "I gave you my parting advice when I was able to talk. Dear uncle and aunt, I am now going to my blessed Saviour. A few more pangs and all will be over,—all will be well. A few more months or years, and you will follow me."

Her breathing became more and more faint, and in a few hours longer her immortal spirit was

kindly and gently released from its prison of clay. She died about four o'clock on Thursday morning, November 5, 1829, aged a few months over twelve years.

"Blessed are the dead which die in the Lord from henceforth; yea saith the spirit, that they may rest from their labors; and their works do follow them."

CHAPTER VII.

Counsels to the young. Farewell letter to the Sabbath School in Woburn. Testimony of Mrs. E. Pleasures of piety.

Now let me inquire of my young readers, if, while they have been reading the narrative of the peaceful and happy death of Joanna, they have not wished in their hearts as Baalam did; when he said, "Let me die the death of the righteous,

and let my last end be like his," Have you not thought that it would be worth more than any thing else in the world, on a dying bed, to have such hope in Christ, such peace of mind, such glorious prospects beyond the grave, and such a sweet foretaste of heaven? Well, if you wish to *die* as happy as she did, you must endeavor to *live*, as she did. Like her you must repent of your sins, and with a broken heart and contrite spirit you must confess your sins to God, and implore his pardoning mercy. You must be willing to forsake all sinful pleasures and pursuits, and give your heart to God. You must love the Saviour, and trust in him for salvation. You must manifest your love by obedience to his commandments. He says, "I love them that love me; and those that seek me early shall find me." If the ways of wisdom are pleasant to you, if Jesus is precious, if secret prayer is a privilege, if the word of God is sweet to your taste, if you hate sin and love holiness, if christians are the company you choose; then you have reason to believe that you are a child of God, and that when you die you will go to dwell with him in heaven. But if you live a wicked life and refuse to serve God, then you will have no peace in death, no friend

at the judgment seat, and no place nor portion in that bright and happy world which will be the everlasting habitation of the righteous. I fear some of you will think, that there will be time enough to attend to the subject of religion when you have become older, and therefore will put off repentance to a more convenient opportunity. But such a course will not only be wicked, but hazardous. Such a delay may be the ruin of your soul, as it has already been to thousands, who are now beyond the reach of hope. You are not certain that your life will be spared.

Joanna died very young. So it is possible you may. "Boast not thyself of tomorrow, for thou knowest not what a day may bring forth." What would have been her condition, if she had neglected to seek the Lord while young? Would she have been so happy through all her sickness and suffering? Would she have been so calm, so resigned to the will of God, so cheerful and animated with hope, as nearer and more near the messenger of death approached? And what, my young friends, do you suppose will be *your* feelings, when sickness falls upon you and death draws near, if you go on in your sinful ways, and do not seek the Lord in the days of your youth.

The present is the most favorable opportunity you will ever have, to acquaint yourself with God and be at peace. Do not neglect it. Improve it without delay or it will soon be gone, and you will have to take up the doleful lamentation, "The harvest is past, the summer is ended, and we are not saved." Remember then, that if you wish to *die* well, you must endeavor, like her of whom you have been reading, to *live* well. You must try to live well every day and to please God in all that you do.

I wish now to lay before my youthful readers, the following affecting letter. A short time before Joanna died, she wished to send a letter to her young friends in the Sabbath School at Woburn. But she was so feeble that she could not sit up nor hold a pen to write. She therefore requested her aunt to sit down by her bed, and write out her thoughts on paper as she would express them to her, that she might have them sent as the last token of her affectionate regard to her former associates. They show very clearly, how deep an interest she felt in their spiritual welfare, and how desirous she was to have them all become christians, and be as happy as she was in this life; and then join her in the blissful em-

ployments of the life to come. Though it was addressed particularly to Sabbath School children in Woburn, I hope all the youth and children of every Sabbath School, who read it will consider it applicable to themselves, and receive its affectionate counsels and persuasive entreaties, as they would, if it had been addressed to their own school.

My dear young friends,

Having been associated with you in the pursuits of the Sabbath School, and expecting to meet with you no more, I am urged by a sense of duty to address you by writing. But what shall I choose for a subject? What will be most agreeable to my youthful companions, and what to my own mind? Not the pleasures nor the fashions of the world, but the religion of the blessed Jesus, shall be my theme. Is not this the most important and essential to the happiness of intelligent, accountable, immortal souls? Is not this the most permanent and valuable good? Is there any thing to be compared to it? Can any thing else satisfy the soul and make it happy? Will you believe your unworthy friend, who has but a few more days or hours to live, when she

assures you, that religion is the only thing that can give you lasting pleasure? If I could have ten thousand worlds, and with them ten thousand lives, I would not give up my hope for them all. The things of this vain world, when compared with those which are eternal, appear like insignificant toys. Earthly enjoyments are fading. Friends, riches, honor, health, and every other enjoyment, can be taken from us; but religion is what the world cannot bestow, the unfailing portion which it cannot take away. O my dear friends, may you be so unspeakably happy as to inherit this richest of all blessings. This in the time of need will not forsake us. It is not like the fleeting things of this world, which glitter like an empty bubble and then forever vanish. It will cheer us in adversity, keep us humble in prosperity, smooth the stormy passage of life and be our passport to endless felicity. Will it not be folly and presumption, my young friends, to neglect seeking for that, which alone can save us from endless destruction?

Oh my friends, do not remain unmindful of its worth till you open your eyes on the light of eternity, and learn its value, when it will be forever too late to obtain it. Be entreated to make

this pearl of great price your own. May you be anxious to obtain an interest in the Saviour before you are called into the eternal world. Have you ever thought seriously on these things? Have you reflected upon the solemn period, when you must bid a long adieu to every thing on earth and try the realities of eternity? Nothing but an interest in Jesus will deliver us from the wrath of God, and save us from that sentence of condemnation, which, when once pronounced, can never, will never be recalled. Life is most uncertain. Oh the dangerous situation of such as are living without God and without hope in the world. Their feet stand on slippery places and beneath them rolls a flaming sea of quenchless fire. Oh my friends, in view of death, judgment and eternity, be entreated to make your peace with God. Give no repose to your conscience, till you feel an evidence that Jesus is your friend and portion. To whom shall we fly for refuge if not to him? He only is able to save. Yes, he is able to save to the uttermost all that come unto God by him. But if in our hearts we despise him and say we will not have him to reign over us, where shall we hide when he arises to take vengeance upon his foes? Where shall we flee

if found among his enemies, when the lofty hills are dissolving like wax and the earth is wrapped in flames?

O my friends, be entreated by one who loves your immortal souls, one who has experienced the love of God and seen the vanities of earthly pleasures, to forsake the way of sin and walk in the narrow way of wisdom, which leads to life. The ways of wisdom are pleasant and all her paths are peace.

My dear young friends, I can look forward with pleasing anticipations to that hour, when these eyes shall be closed in death and this stammering tongue be silent in the grave. I shall then be freed from sin, sorrow and sickness, and made perfectly blessed through the merits of my Saviour. Do be advised, by your dying friend, to consider upon these things before it is too late. Though you may think them distant they are drawing nigh. Oh do be exhorted to attend immediately to the concerns of your precious souls. Put not off repentance. Delays are dangerous. Seek the Lord now. You cannot begin too young. With my dying breath I will pray for the salvation of your souls. May the best of Heaven's blessings rest on that dear Sabbath School,

with which I am never to meet again. May the Lord delight to water it with the dews of divine grace, and make it a fruitful vineyard full of the trees of righteousness. That I may be so unspeakably happy, as to meet you in Christ's Kingdom above, is the desire of your affectionate friend,

JOANNA WOODBERRY REDDINGTON.

It is proper also, to add the following testimony of a young lady, who was with this pious and patient child, in some of the last scenes of her sufferings on earth.

The following is an extract from her diary.

"On Saturday evening, Oct. 31, I was called to watch with a sick child, about twelve years of age. She made a profession of religion when she was about nine years old. I had visited her several times previous to this evening and found her a patient, reconciled sufferer, willing to live or die, as the Lord saw fit. After the family retired to rest, she began to converse and desired me to hear some part of her religious experience, which she related as follows. 'After my mother's death, I reflected much upon the concerns of

another world. I thought religion was a good thing and I intended to obtain it at some future time. I supposed I was then too young to become a christian, and therefore thought I would wait till I was older. Sometimes, I would be very serious, and then again my mind would become light and trifling and fond of play. About five months after the death of my mother, as I was going out one day to engage in play, these words came into my mind, as if they had been pronounced with an audible voice, "Behold now is the accepted time, behold now is the day of salvation." I thought it was high time for me to seek the Lord, for I had no promise of my life for a single day. I knew I needed religion, and that it was my duty to seek for it without delay. In reflecting upon my past life, I thought I had been the greatest sinner on earth. All my life had been spent in sinning against a holy and righteous God. The more I reflected, the more I saw of the wickedness of my heart. My mind was heavily burdened with a sense of my guilt in the sight of God. After I had felt thus for many days, I was made sensible, that none but Christ could forgive sin. Before this, I had been afraid that my sins were so great, that I never should be forgiven. When I had a view

of the Saviour suffering on the cross for sinners, and heard him saying, "Come unto me all ye that labor and are heavy laden and I will give you rest," I felt as though there was encouragement to trust in him for redemption. I resolved, that I would go to him and fall down at his feet, confessing my sins, and pray earnestly for salvation. But how to go I did not clearly know. I thought the Bible would show me the path of life. Accordingly, I began to search the scriptures and found them exactly what I needed. The more I read them, the more light broke in upon my mind. I endeavored to give myself up to the Lord, and when I let go of every thing else, and trusted in Christ alone for salvation, my burden of distress left me. By reading my Bible, praying and conversing with christians, my mind was filled with peace, such as I never before experienced. One evening, in a meeting, every doubt and fear were removed, and I obtained an evidence that all my sins were pardoned, and that the blessed Jesus was now my friend. When I went home I was too happy to sleep. In the morning, when I arose, every object which I beheld seemed to be praising God. The works of creation never appeared so beautiful before.

Every tree and plant, every beast, bird and insect, seemed in some way, to be speaking forth the praises of the Most High. From that time to this, I have enjoyed a hope, which has been as an anchor to the soul sure and steadfast. And now, I find religion to be worth more to me than all the riches of the earth.' After this relation, she spoke of various friends whom she expected never to see again; but instead of murmuring at the dispensation of Providence, that had separated her from them, she expressed her gratitude to the Father of mercies, for the friends who were now around her, to take care of her in sickness. She expressed her strong attachment to the members of the church to which she belonged, and the pleasure she felt in the hope of meeting them beyond the grave. After remaining sometime speechless, and apparently dying, she took first her aunt, and then her uncle by the hand, and addressed them in a very affectionate manner.

She also spake to her cousins, and then to others in the room. For several hours, she conversed upon those 'things which are eternal,' in such a strain of holy fervor of soul, as surprised all who were present. Although I have been many years a professor of religion, I feared, that

were I called to take her place on a dying bed, I should not exhibit so much of the spirit and image of Christ, as she did. It seemed to me, that such a scene as this, was enough to convince the strongest infidel, that there is a divine reality in religion. I could not but exclaim, thanks be to God for that faith, by which the believer can look beyond the grave and view the mansions of glory,—that faith which triumphs over death, and when heart and flesh are failing, enables the christian to rejoice in prospect of his dissolution, because he will exchange the sorrows, privations and sins of earth, for the joys and glory of heaven. I have witnessed the death of many christians before, but none that equalled this. She met the approach of death as a welcome messenger from a kind and heavenly friend.

B—— E——."

Now my young friends, having read what I have written respecting Joanna, do you think if you should be called to die this year, or this month, that you would be as happy as she was? Do you think you would go to heaven and join her happy spirit in praising God and the Lamb? You all desire happiness, but are

not many of you pursuing it in a wrong course? Are you not looking for it in some object where it will never be found? Some persons seek for it in the treasures of earth. They think that thousands of gold and silver will make them contented and happy. They rise early and sit up late, and by much labor and care they accumulate much wealth. But does it make them happy, to have their bags or chests full of money? Will *that* prepare them to die happy and meet God in peace? No, for the Bible informs us, that riches profit not in the day of wrath, but righteousness delivereth from death. You must lay up a treasure in heaven. You must obtain the riches of divine grace and abound in good works. Some seek for it in the honors of the world. But do they find it there? It is the honor that cometh from God, that will make you truly happy, and not that which cometh from man. Some seek it in the pleasures of sin. But do they find it there? Is the sinner happy? What does your Bible say? Turn to Isaiah, 57: 20, 21. "But the wicked are like the troubled sea when it cannot rest, whose waters cast up mire and dirt. There is no peace saith my God to the wicked" Those who pursue the evil way of

sin have no peace or enjoyment, that deserves the name of happiness. Their fancied joys are only like a dream. They do not remain like those which spring from Religion. Suppose when you retire to-night for rest, you should have a very pleasant dream. When your eyes are closed in sleep, you dream that your father returns from abroad and brings you a valuable present. It is a new book. It is bound in a beautiful cover with several splendid engravings, and what is best of all, it contains some of the most instructive and interesting stories you have ever seen. You are delighted with it. Your eyes sparkle with joy, as you thank your father for it and hasten to display your gift to your mother or your brothers and sisters. They too, admire it and their commendations increase your pleasure. You seat yourself to read it and feel very happy. But presently you awake out of sleep, and behold it is only a *dream*. Your joy has vanished in a moment, and is succeeded by an unpleasant sensation of disappointment. So in the possession of sinful pleasures, you may fancy yourselves happy. But they are soon gone, and with them have departed your imaginary joys. In addition to this you are troubled with

a consciousness of guilt, because you have sinned against that God before whom you must appear in judgment, to give an account of all the deeds done in the body. But the pleasures of piety leave no such sting behind. They will not vanish like a vision of the night. They will attend you in prosperity, and be your solace and support in adversity. They will cheer you in sickness, and make you happy on the bed of death.

In concluding this narrative I wish to add the following beautiful lines on the death of HARRIET NEWELL HUTCHINSON, a member of the same school with Joanna, and who died in Woburn, September 1829, at the age of eight years. They were composed, as it will be perceived, by the afflicted father, Mr. Nathaniel Hutchinson, who was at that time, and is still, the esteemed superintendent of that Sabbath School. What parent, who has seen one of his loveliest plants, suddenly dashed by the ruthless hand of death, lie withering in the dust, can read these effusions of a parent's heart, and not be affected by their beautiful simplicity and tenderness.

On the death of H. N. Hutchinson.

Dear little girl thy days were few,
Those few were sweet but soon they fled,
Eight winter's frost and summer's dew
With fondest care we watch'd thy bed.

And while thy simple youthful sports,
Promised us years of future joy,
We little thought the chill of death,
These hopes would wither and destroy.

Though thou art gone and we no more
Thy voice shall hear or form shall see,
Yet recollection's magic power
Shall often tell some tale of thee.

This little babe, thy brother dear,
Whose infant arms around me twine,
Awakens oft the silent tear,
His features so resemble thine.

When morning to devotion calls,
And to our God we bend the knee,
We think, as oft we used to do,
That we must offer prayers for thee.

And when the Sabbath bells are heard,
Which call us to the house of prayer,
We miss the press of thy warm hand,
For oft we used to lead thee there.

When gathering for the Sabbath School,
The children to their classes go,
Thy sister's looks, thy vacant seat,
Open afresh the spring of woe.

The pew, the class, the teacher, all
Say one is gone, though unforgot,
We look around in vain for her,
Ah Harriet Newell—thou art not.

When evening comes and all is still,
Thy sparkling eyes we seem to see,
And hear thee lisping prayers and hymns,
As once upon thy mother's knee.

And when thy father fain would walk
Along the woodland now so drear,
He thinks with him you loved to go,
And he would tell thee God is here.

That God who gave thee called thee back,
And though our hearts in anguish mourn,
Yet the dread sleep of death shall break,
For Christ thy life shall soon return.

And till the clangor of that trump
Shall shake the earth and vaulted heaven,
Thy flesh shall rest in joyful hope,
That to the Lamb thy soul is given.

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